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## ETHICS OF THE JEWISH QUESTION.

"GOD made the country, man made the town." In the spirit of Cowper it is maintained that God made the Israelite, but man made the Jew. Because of this abnormal development of the Jew, we are responsible with him for his future. It is the object of this paper to show the irresponsibility of the Jew for his "peculiarities." His is not a pure race, as is erroneously supposed; his characteristics are the result of seclusion and persecution; he has been the victim of environment. But with opportunity he can change. In studying the growth of this people, we may learn not only our duty toward them, but also the solution of many of the race problems now confronting the American people.

It is the general belief that the Jew has inherited from time immemorial certain characteristics which have always distinguished him, and will ever continue to do so. Examples are even adduced from Old Testament history, such as Jacob, to show that the same characteristics were evidenced in those early times that we see to-day; as though the story would not have been just as possible of Mohammed or Aaron Burr!

Höfding says,\* in speaking of the relations between men and women: "One must always be careful, when speaking of natural peculiarities and natural differences as eternal and unchangeable. Nature finds herself, especially in the sphere of living beings, in a continuous development. Every nature we see has always *become* itself, and it will develop from this a new nature for itself. This development takes place slowly, and we must carefully observe how far we have come in a given time." This may be readily illustrated by the development of the female among human beings. We know that formerly the female, as among many lower animals, was

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\* "Ethik," p. 222.

the stronger and larger of the sexes. The habits of man have utterly reversed this condition. It is no indignity to point to the possibilities of development, as illustrated by the production of certain fine specimens of the domestic animals, notably the race-horse and Alderney cattle. It is idle to deny the existence of the same laws in human development. Some one will object that no such systematic cultivation of a particular breed has taken place among human beings. Perhaps not with the same end in view, but certainly in the history of slavery, a very similar instance might be shown—the mulatto.

Whatever doubt may be cast upon the reliability of the Hebrew Scriptures, they preserve for us certain ancient traditions which are universally accepted as having their basis in fact. Allowing that Abraham may have been a mythical character, the evident Babylonian coloring in the traditions of Genesis permits us to accept as undeniable the fact that the Israelites came from the region of Ur of the Chaldees. Hence they came from the very home of the Semites, as the various flood traditions show.\* Dr. Moritz Alsberg, of Kassel, has written a valuable brochure,† in which he claims to show conclusively that thousands of years ago, in Palestine and adjoining countries, a mixture of Israelites with an Aryan people took place. He maintains, also, the possibility of intermarriage with Mongolians. From these racial mixtures has come a people which should not be considered the pure race that we are accustomed to think it. As other eminent scholars unite in this belief, it is but fair that we glance at the facts they present, and admit the resultant conclusions as evidence in helping us to an understanding of the Jewish people.

Sayce‡ was surprised at the number of blue-eyed and blonde-haired children among the Palestinian Jews. These were formerly considered elements introduced by northern Europeans after the crusades or some similar expeditions or

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\* "Andree, Die Flutsagen," p. 135, and "Zur Volkskunde der Juden," p. 144.

† "Die Rassenmischung im Judenthum" (Gemeinverständliche Wissenschaftliche Vorträge).

‡ "Nature," August 2, 1888, "The Races of the Old Testament," p. 171.

migrations. Flinders Petrie \* shows what Osborne has already claimed, that Shasa, from Canaan, who lived south of Hebron, and the Amorites, † had blue eyes and reddish hair and beard. This would indicate that already in the fourteenth century B.C., before Israel entered Canaan, there had been an Aryan mixture in Palestine. Captives of the tenth century, ‡ pictured on Egyptian monuments, have both Jewish and Aryan facial types. Among evidences indicating the presence of Mongolian tribes in Palestine may be mentioned the reliefs in the British Museum, representing Hittite captives from the time of Rameses III. § Dr. Alsberg not only maintains the Mongolian origin of the Hittites, but further presents evidence in favor of considering the Sumerian-Accadians, the original inhabitants of Babylon, as of Mongolian origin. || Add to this the resemblance to the Mongolian type found in monuments from the Hyksos period in Egypt, ¶ and we find the neighbors of the Semites invaded on all sides by other races. Does any one ask, in what way would this affect the conservative Israelite? We have only to refer to numerous Biblical narratives in answer. The very laws against inter-marriage in the Pentateuch testify to its frequency. The practice began among the patriarchs. Abraham had an Egyptian wife; Isaac and Jacob married Arameans; Joseph's wife was an Egyptian; Moses's a Midianite; David, who was descended from the Moabite Ruth, and Solomon, whose mother was the Hittite Bathsheba, both ignored all opposition to taking wives of foreigners. Yet they were, doubtless, examples to their subjects, and we have abundant evidence of the mixture of Amorites and Hittites with Israelites. The practice of keeping concubines alone sufficed in any wealthy man's household for the introduction of as great a variety as his purse allowed of the fair ones of the Gentiles. The condition after the exile,

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\* "Racial Photographs from Egyptian Monuments," cf. "Nature," Dec. 6, 1886.

† "Alsberg," p. 5, cf. Academy, Oct. 3, 1891.

‡ "Alsberg," p. 7.                      § "Alsberg," p. 12.                      || "Alsberg," p. 13.

¶ "Sitzungsbericht der Berliner Akademie der Wissenschaften," vom 12, Juli, 1888.

when we usually think of a revived and purified people, to be known thenceforth as Jews, is well indicated by Ezra x. 10-12, and Nehemiah xiii. 23, 24.

Nor did the mixtures cease with the introduction of the rigid ceremonial conservatism of the Talmud. Josephus tells of proselytes in the dispersion. Alsberg cites instances in the early centuries of the Christian era, when numerous conversions to Judaism led to frequent intermarriage.\* The laws passed by the church in the middle ages are indicative of the frequency of marriage between Jew and Christian. From the eleventh to the thirteenth century unions between the Magyars and Jews in Hungary were frequent.† The instances of intermarriage in Spain and Portugal were innumerable.‡

Are these facts supplemented by evidences which to-day lead us to believe that the Jews have been affected greatly by intermarriage? We are accustomed to speak of a peculiar Jewish type, and we usually have little difficulty in discerning Jewish features or traces of Jewish blood. The most accurately reproduced representatives of the ancient Semite we find in the Bedouins of the desert. As a race they are better preserved than the Jew. Yet Le Bon tells us§ that there are two quite distinct types of Arabs. We shall also find two markedly different types of Jews.

Ludwig Stiedas|| divides the European Jews into two classes, according to their skull development, brachycephalic and dolichocephalic. He says,—

“There is no doubt that among the Jews are to be found two different types of skulls: the one, long, with narrow face, long, narrow nose, and thin lips; the other, short-headed, a broad face, low, broad, and small nose, and thick lips.”

Karl Vogt writes: ¶

“In the North, in Russia and Poland, Germany and Bohemia, one finds a Jewish type with occasionally red hair, short beard, short, flat nose, small, cunning,

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\* “Alsberg,” p. 19.

† “Alsberg,” p. 19.

‡ Graetz, *Geschichte der Juden*, viii. 301.

§ *La Civilization des Arabes*.

|| *Archiv für Anthropologie*, xv. 69. Sayce, “Races of the Old Testament,” pp. 78, 171.

¶ *Vorlesungen über den Menschen*, ii. 238.

gray eyes, solidly built, with a round face and generally with prominent cheek-bones. There is often a resemblance to some of the northern slavic tribes. In the East, on the contrary, and in the neighborhood of the Mediterranean Sea, as well as even in Portugal and Holland, one sees the typical semitic type, with long, black hair and beard, large, almond-shaped, black eyes, long faces with melancholy expression, prominent nose; in fact, the type that Rembrandt reproduces in his portraits."

Statistics gathered among the school-children of Prussia indicate clearly the variety of type among German Jews. Virchow estimates\* as follows:

"Among the Jewish school-children examined in Prussia, 18.7 per cent. had blue, 18.8 per cent. gray, and 53.5 per cent. brown eyes (in contrast to 43 per cent. blue-eyed, 32.7 per cent. gray-eyed, and 24.3 per cent. brown-eyed Christian children), while 32.4 per cent. Jewish children had blonde hair, 55.5 per cent. brown hair, 10.1 per cent. black hair, and 0.5 per cent. red hair (in contrast with 72.2 per cent. blonde-haired, 26.1 per cent. brown-haired, 1.2 per cent. black-haired Christian school-children in Prussia)."

As Alsberg says, we need not be surprised at the long continuance of the influence of these early mixtures if we bear in mind the tenacity with which racial characteristics endure, and the marvellous repetitions of earlier traits through the now recognized atavistic law. It is impossible to account for these varying types by present-day intermarriage. If the Jew has not inherited his distinguishing traits from time immemorial, if he is not a peculiar species, how shall we account for his unmistakable characteristics? If we call to our assistance some historical facts, we shall find that persecution is responsible for the Jew's development. His own exclusiveness, accompanied by enforced isolation, have stamped his physical nature and his character. An excellent *résumé* is presented by Döllinger in a lecture entitled "Die Juden in Europa."† We shall quote freely from this comprehensive treatise.

At the time of the fall of Jerusalem the Jews were the most widely-dispersed race on the globe. Pharisaism was rising and suppressing other sects. The Talmud aided in completing the isolation of the people, and the Roman law contributed toward this by forbidding circumcision to other than Jews.

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\* Zeitschrift für Ethnologie, 1876, p. 178.

† Vorträge, i.

Juvenal in his satires portrays vividly the condition of the Jews in Rome.\* Their sufferings under the heathen were, however, not to be compared with the persecutions they endured when Christianity came to be the Roman state religion. The synods forbade Christians eating with Jews; Ambrosius called the burning of a synagogue a godly deed; Theodosius excluded them from all offices. As relieving the dark side of the picture which he is compelled to present, Gregororius says,† "On the whole, the Hebrews in Rome, with the exception of an occasional outbreak, did not suffer the persecutions which they endured in the other cities of Europe. Rome never furnished soil for religious fanaticism. There ever lived in the hearts of the Roman people the old tradition of cosmopolitan tolerance and humanitarianism. Then, too, they had been accustomed for centuries to the Jews." If the treatment of these people in Rome may, by any exaggeration, be called tolerant, it is but a commentary on the frightful abuses elsewhere. The first persecution of the Jews in the Frankish kingdom took place in the sixth century. This was imitated in Spain. In 612 Sisebut gave the Jews the choice of being baptized or emigrating. The Franks forbade the marriage of Jews with Christians, the holding and sale of Christian slaves by Jews, the power of judging Christians, the eating together of the two sects, and the employment of Jewish physicians.

Döllinger, who finds in the crusades the beginning of anti-Semitism,‡ shows how there was, in the eleventh century, a general change of sentiment toward the Jews caused by the thirst for fighting non-Christians. The real aim of the crusades was to free the Christians in Asia Minor and Palestine from the power of Islam and to insure the safety of the Holy Sepulchre. The result, however, was the advance of Islam and the weakening of Christianity. The theories of absolution and the world-power of the pope succeeded in dragging in criminals and outcasts, and in demoralizing

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\* "Satires," 3, 6, 14.

† *Wanderjahre*, i.: "Der Ghetto und die Juden in Rom," p. 75.

‡ *Vorträge*, i.: "Orientalische Frage in Ihren Anfängen."

the better class of the crusaders. Among the unfortunate and permanent results was this hatred of the oriental, which found vent in the persecution of the Jews. Before beginning their voyages the crusaders would sometimes plunder the Jewish houses. The kingdom of Jerusalem was formed by first burning the synagogues. Councils ordered all copies of the Talmud to be destroyed and all Jewish literature containing offensive references to Christianity. Thomas Aquinas held that the barons could make the same use of Jewish property as of their own land. The Jews were offered protection through heavy taxes. The Council of Vienna, in 1267, forbade a Jew to visit a bath-house, hotel, or inn. No Christian was allowed to buy meat from a Jew lest he be poisoned. The Synod of Salamanca, 1335, declared that no Jewish doctors could be employed, because they were attempting to destroy all Christians by force. The great epidemic in Europe in 1348 was laid at the door of the Jews. This belief was made certain by the small number of deaths among the Jews. On the rack some Jews confessed to this. Then broke forth fanaticism. The Jews were killed by thousands. Clement VI. vainly declared them innocent. Already in the twelfth century had arisen the belief that Jews sought Christian blood either for healing or offerings. A child found dead was always cause for abuse of the Jews. To pay for the civil wars in 1390, all Jewish debts were taxed fifteen per cent. In Spain, where the situation had been better, in 1391 the priests with their followers burned the synagogues. Twenty thousand were forcibly baptized, many of whom afterward returned to Judaism. Thousands were killed.

In 1492 all Jews were banished and their property confiscated. Deprived of all means, many perished from hunger and epidemics; others found a home in the Orient or in Italy. A temporary refuge was found by some in Portugal. For a long time the Jews had prospered in Portugal; they owned land, cultivated it, and engaged in trade. In 1495, however, King Manuel seized all the children under fourteen and baptized them. In 1506 a proselyte doubted a miracle performed there, and in three days two thousand proselytes were killed.



There can be no doubt that since the Reformation the position of the Jews has been gradually improved. Persecution has not been general, the attitude of the Christians toward them has become more favorable, and they have undergone a reformation within themselves. The influence of Mendelssohn and other Jewish leaders has been extremely beneficial in England, France, and Germany. The Polish Jews and those of the Orient have not yet been able to throw off the yoke of the Talmud.

Before we speak of remedies for the present condition of affairs, let us add to the facts concerning the physical and historical development of the Jew some evidence showing by his dissimilar condition in different parts of the world to-day that environment has been the great force in his evolution.

It is claimed that the Jew is incapable of hard manual labor. He is said to have an innate tendency for trading. Holtzmann\* says they possessed this even in the time of Alexander. Andree† claims that they are *naturally* limited to lighter pursuits. While there is much truth in the fact that Jews avoid manual employment, it is a mistake to suppose that this has always been the case, and it is not only unjust, but untrue, to say that he is incapable of more exacting occupations. Andree himself records‡ the fact that Jews living in isolated colonies south of Morocco engage in all kinds of manual labor, and even carry arms, which it is claimed by some a Jew never does, although Russia itself can refute this. The Jews in Smyrna, according to Karl von Scherzer,§ engage in all kinds of hard work, as do those in Damascus, by the admission of Andree. The explanation of these isolated instances may perhaps be found by reference to the history of the Jews in Aden and Jemen. In the former, till within forty years, the Jews were virtually slaves of the Arabs. Since the English have obtained control, their condition has been so improved that they stand now on the same footing

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\*Stade-Holtzmann: "Geschichte Israels," ii.

†Völkskunde, pp. 186.

‡Idem., pp. 197. "Münchener Allgemeine Zeitung," 1880, Beilage, No. 148.

§"Smyrna," pp. 46, 51 (quoted by Andree).

with the Arabs. In Jemen, on the contrary, the Jew has been more and more limited. Not very long ago he was engaged in agriculture, but, being excluded from that, he has gone the way of his brethren elsewhere, and been compelled to take up what pursuits were opened to him. The instance of the advance of the Jews in Aden is duplicated by those in Algiers under the French, and in Turkestan under the Russian Christians.\*

Dr. Kempster, one of the immigration commissioners, made a special study of the Jewish agriculturists in Russia. His report indicates that the Jew needs only opportunity to become a good farmer. In nearly every case they have been forced to live in each community in greater numbers than the land would properly support, and yet the results are favorable to the Jews. It was found that those who intended to emigrate were expecting to be farmers in their new home, because that was the only occupation they knew. The laws have made it difficult, if not impossible, for the Jews to remain agriculturists, as they have been forced to live in the towns and cities. Much of the distress in Russia last winter was caused by the removal of Jewish farmers and middlemen from the soil just at harvest time. The evidence conclusively shows that the Jew who becomes an agriculturist loses his taste for other employments and becomes thoroughly wedded to the soil.

Whenever the Jews have been given opportunity, they have risen. Whenever they have been oppressed, the evidence of Ghetto life and similar restrictions have left their impress. Döllinger, Gregororius, Andree, Alsberg, Leroy-Beaulieu, and others unite in laying blame upon the Ghetto life. In the tendency of population to collect in cities the Jew has been the chief sufferer. When in the middle ages the uncultured masses were drawn into urban life, they were incapable of following trade. The aristocracy thought it belittling. The Jew became the scape-goat. His economic history has been as unfortunate as his social.

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\* Andree, p. 130.

If we find it hard to accept the awful tales of the middle ages, we have enough corroborative evidence in recent times. Alsberg\* writes that in Prague, in 1786, there were twenty-nine to thirty persons in each Jewish house; in 1843 the number had been reduced to the still considerable sum of twenty to twenty-one persons. In Frankfort, in 1811, the average number of Jews to a house was fourteen. The injurious physical and moral results are seen in the fact that the more densely settled they are the more illegitimate children are born. In the year 1870 there were among the Jews in Austria the following percentages of illegitimate children: Lower Austria, 3.5 per cent.; Bohemia, 2.2; Mähren and Schlesien, 1.9; Galicia, 13.9; Bukowina, 44.8. It is noticeable that the general percentage of illegitimate births among the Jews is almost invariably smaller than among the Christians.

Another striking evidence of external influence is found in the appearance of Jews in different localities. Every one has noticed the contrast between the native American and the Polish Jew. A most marked contrast is found between the Spanish Jews, or Sephardim, who are scattered now through Northern Africa and Eastern Europe, and the Ashkenasim, among whom are counted the Polish and German Jews and many in the Orient. These differences may be accounted for by intermarriage and local influences. A noticeable fact which escapes the observation of few is the beauty of the Jewish women. The Jews take excellent care of their women, and their admirable family life is not only exhibited in feminine beauty, but in the small death-rate of children under five years. The force of this fact of the beauty of the women is particularly noticed in such a country as Morocco, where excessive persecution has developed very ugly faces among the men. The women, however, who are shielded as far as possible, retain the handsome characteristics of the race.

Collateral evidence, showing the influence of environment

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\* "Rassenmischung," 629.

on racial characteristics, might be presented in the analogies found in the contrast between the Haytian and the United States negro, between the Normans in France and in England, between the Arab nomad and the Arab of Bagdad and Cordova, between the Germanized American and the Americanized German. Even in the history of the Jews themselves we find a nomad race of the desert become sedentary in Egypt, develop into agriculturists in Palestine, and following in the dispersion whatever occupations were open to them.

Environment has not only affected the occupation of the Jew, but, as we have seen, modifies the facial characteristics. If it is such a powerful factor, why should it not be used to improve an oppressed race? The writer maintains that centuries of development can only be undone by centuries of counter-development. If the Jew in Russia is said to have had sufficient opportunities given him to turn to agriculture, it is merely the assertion of ignorance or culpable ignoring of known facts. The laws of evolution are well enough known to warrant our giving time to experiments. Darwin and Wallace may have succeeded in developing new varieties within their lifetimes. Let us be content if we may accomplish something with the negro, the Jew, or any other "peculiar" people in such a limited time. The experiments of Baron Hirsch, in affording Jews agricultural opportunities, must not be judged for many years. There are centuries of habit to be untrained on those farms.

The friend of the Jew cannot deny that, in the first instance, the religious as well as economic opposition to Judaism is caused by its own exclusiveness. Of course this does not excuse persecution, but it helps us to understand it. The spirit of the Slavophile, who would drive all other races out of Russia, is but the counterpart of the spirit of conservative Judaism. Before accusing the one or the other too severely, let us recognize the existence of this same narrow spirit under the name of Chauvinism in France, and Philistinism in Germany, England, and America. The spirit which would prevent the production of Lohengrin in Paris, or the sending of paintings by French artists to Berlin, which retains

Alsace-Lorraine at the expense of millions annually, the spirit which lays a duty on English books coming into America, or which keeps negroes out of the machinists' labor organization, is the same which drives Jews from Russia. It is *selfishness*, the lowest motive that incites men to action. Hourwich says\* of the Russian persecution: "Material benefit, that prime motive, is held out to the orthodox Russian middle-class as a bait for their support to the government, by identifying material interest with the safety of the present political system." The tyranny of Russia may or may not be as severe as the persecution of the middle ages. It is the more disgraceful because it exists at the close of the nineteenth century. The anti-Semitic spirit is not confined to Russia. A Catholic daily paper † published in Paris, commenting on the inability of a legitimate number of Jews to enter the Russian universities because of offensive restrictions, deprecated the perfect freedom of the Jew in the University of Paris. The recent effort to excite prejudice in the Chamber of Deputies against Jewish bankers is only duplicated by the similar experiences in Berlin. There is a paper published at Leipzig, ostensibly in the interest of the laboring-man, which actually devotes all its energies to inciting the people against the Jews. What can be expected from the uneducated in Germany, when the leader of the *Innere Mission* is a rabid anti-Semite?

In the *Century* for January, "Josephus" aptly says:

"To approach the Jewish question is to be confronted with every great question of the day—social, political, financial, humanitarian, rational, and religious. Each phase should be treated by an expert and specialist, for in each lies a deep, urgent, practical problem, which requires the wisest and most skilled handling; but however discussed or dealt with, there is one point of view which should never be lost sight of,—namely, the point of view of humanity. . . . First and foremost, we must be human if we would raise our voice on so human a theme involving the lives and destinies of so many unhappy human beings."

For the ultimate welfare of the Jew and of his neighbors, it is necessary that there should be a humanitarian movement within and without Judaism. The internal reform must be

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\* "Forum," July, 1891.

† "La Croix," Paris, October, 1890.

effected by the Jews themselves. Strasburger says,\* "The real life of Israel is rooted in the school. In the school lie her might, her cosmopolitan and historical significance." It is true that the Jewish schools have prevented the race from being illiterate, and, under the rule of the rabbis, have preserved Jewish traditions. It is also noticeable that no Jewish teacher, from Jesus and Paul to Spinoza and Marx, whose words have had value for *humanity*, has remained a Jew. The teaching of the orthodox Jew has been intended only for Judaism, and has often been more baneful than helpful. Mendelssohn, by purifying Hebrew speech, teaching and writing high German, gave the Jews a better standing, opened to them new ideas of the Bible, and paved the way for progressive acquisition of secular knowledge. So to-day, if the eyes of the Jews were opened to Biblical criticism, to see ethical teaching rather than theology in the Bible, and to scientific knowledge, it would lead to a community of ideas between Jews and Gentiles that would tend to destroy the present barrier of exclusiveness.

As early as 1840 a convention held at Frankfort-on-the-Main anticipated the liberal Jew of the present, by taking the advanced ground indicated in its three items of confession:

1. The Mosaic religion is capable of unlimited development.
2. The Talmud has neither dogmatic nor practical value.
3. No Messiah is expected nor a return of the Israelite to Palestine.

It is not necessary for the Jew to discard all of his traditions, but he must eliminate the unessential beliefs and reach high ethical ground if he would purify Judaism. Jewish ethics have been distinctively national ethics. Even the beauties of the Psalms are marred by some of their teachings. Still there is latent in Judaism that which may be of great benefit to itself and the world if tradition be made subservient to progress.

On the other hand, we must recognize our duty to the Jew for the altruistic reason that we should aid the oppressed, and for the egoistic reason that the solution of this problem will enable us to solve the greatest question before our nation,

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\* "Geschichte der Erziehung und des Unterrichts bei den Israeliten."

—the assimilation of races. We must see that the Jew has opportunity.

Chief Rabbi Adler (London) has given the key to the problem in the *North American Review* for November. What the Jews in Russia most need is "*Freizügigkeit*, liberty to circulate through the length and breadth of the land." The numbers are too great for a large proportion to emigrate from Russia. There is, however, abundant room for extension in Russia. Despite the hopes of biblical enthusiasts, Palestine is uninhabitable. Jews are now starving between Joppa and Jerusalem. The solution of the problem is to make room for the Jew and to prevent his resorting to his past gregarious habits. There are thirty thousand Jews in one colony in the heart of Chicago. In our large cities we must legislate not only against the Jew, but against all people who attempt to collect in dense colonies. There must be no discriminating legislation. We must guard against all cheap labor. All must be afforded the opportunity to rise above the "cheap labor" stage. Adopting this principle, the races hard to assimilate will ultimately die out, as the "poor Indian" has, under slightly different and much less commendable circumstances, or finally become an actual part of the blood and brawn of the nation, as the Slavs in Prussia.

While multitudes in Great Britain and America indulge in the easy, conscience-allaying practice of sending petitions to the Czar, while other citizens in great number raise a hue and cry against wealthy Jewish intrusion at Long Branch, or at jewellers' dinners, or against pauper Jewish labor in New York, let the sober-minded cultivate a scientific, humanitarian spirit. Thus will the happiness of Israel become the glory of humanity.

CHARLES ZEUBLIN.

CHICAGO.